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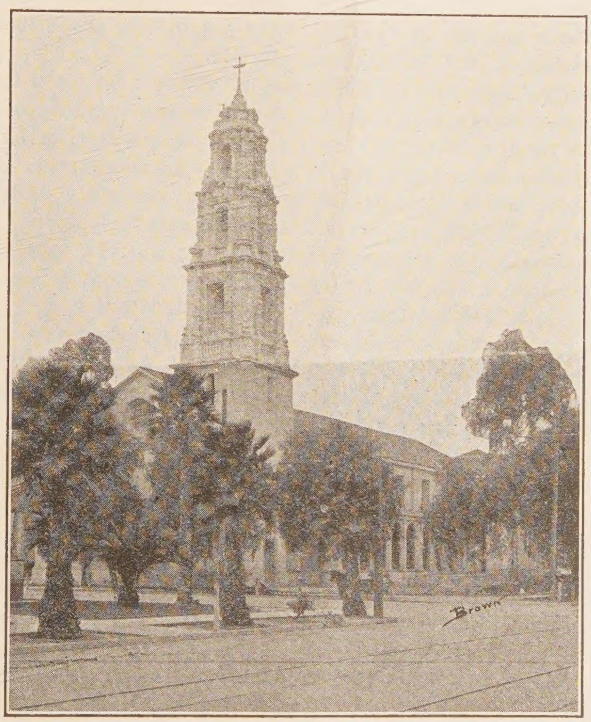

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THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

THE IMMACULATE CONCEPTION.

During the last few days San Francisco daily papers have been confounding the Roman Catholic dogma of the Immaculate Conception with the doctrine of the Miraculous Conception. The Rev. Dr. Aked preached a sermon in which he stated that he did not believe in the miraculous conception of Jesus, or in other words, in the virgin birth. Dr. Aked himself and other ministers who have been interviewed have been quoted as speaking of the immaculate conception of Jesus. For example, The Bulletin quotes Dr. Aked as having said: "I do not believe in the immaculate conception of Jesus. I believe that Joseph was the father of Jesus." And the same paper gives as coming from the lips of the Rev. A. W. Palmer of Plymouth Church, Oakland, these words: "The matter of the immaculate conception is a question of scholarship and not of faith. The question of the physical birth of Christ is not essential in making a man a Christian. The consensus of opinion of theological scholars has been of late, however, that the story of the immaculate birth was added later, since it appears in only two gospels, Matthew and Luke."

Of course The Pacific does not believe that these and other ministers who have been quoted do not know the difference between "the immaculate conception" and "the miraculous conception." But some persons do not. The "immaculate conception" refers to Mary, and not at all to Christ. In order to obviate what seemed to them to be difficulties connected with the derivation of Christ from fallen and sinful humanity Roman Catholics had recourse in the twelfth century to what was called "the immaculate conception of Mary." In other words, that the Virgin Mary was conceived and born without original sin. The reasoning was that, inasmuch as Mary did not, thus born, partake of fallen humanity, her son Jesus, partaking of course of her nature, was free from that taint. For centuries the leaders among Roman Catholics were divided as to this doctrine. But in 1854 the pope, Pius IX, promulgated it as one of the binding articles of the creed. It had long been cherished by many, and the papal bull was widely gratifying.

St. Anthony of Padua, who lived in the twelfth century, was a staunch supporter of the doctrine. Shocked at the fact that others were casting doubt on it, he fell on his knees in his cell one day and prayed God to pardon the sins of those who doubted. And in Roman Catholic annals the story runs: All of a sudden his cell was filled with celestial light, and there appeared before him the Queen of Heaven, surrounded by seraphim and cherubim; and from the virgin came the words: "My son, feel assured that I was born without sin, and that I ascended into heaven both body and soul. Fail not to preach this great truth, both in season and out of season." And then, so goes the story, the vision vanished.

THE MIRACULOUS CONCEPTION.

The declaration by the Rev. Dr. Aked of the First Congregational Church of San Francisco, in a sermon last Sunday, that he did not believe in the doctrine of the miraculous conception or virgin birth of Jesus has started a flurry of excitement. Some of the daily papers have given considerable space to comments thereon and as usual ignorance and bigotry and venom have been displayed.

Although Dr. Aked has had this position for many years and has declared it in books and papers, and even theretofore in the pulpit in San Francisco, this is the first time that his belief with reference thereto has come to the attention of the newspapers, and thus to the whole reading public.

It will not be news to all well-informed people that this doctrine has long been looked on by many eminent ministers as not an essential article of faith, and that not a few have given it no acceptance. It was well known to many that the Rev. Dr. George C. Adams when pastor in San Francisco laid no emphasis on it. He did not feel called on to preach about it; but the present writer has heard him say at different times that it could not be regarded as an essential in the Christian life.

Doubtless there are Congregational Christians who are disturbed, as some Christians in other denomniations are, over what Dr. Aked has said. We believe that the words the Christ would have them hear just now are these, his own words: "Let not your heart be troubled. Believe in God. Believe also in me!"

One of the very best presentations of this matter which we have ever read is that by the Rev. Dr. Washington Gladden in "Present Day Theology." Dr. Gladden says: "I have never felt inclined to make this a subject of controversy. I am not prepared to dogmatize about it. The beginning of every conscious life is to me a stupendous marvel. I can think of nothing more wonderful than that a free spirit, endowed with thought and affection and volition should emerge from nothingness into being. There is nothing in biology that explains it. But that marvel constantly appears; it is as much beyond my power of explanation as is the origin of the universe. And since I must accept that I am not disposed to make any very positive assertions about what can and cannot be in the beginnings of conscious life.

On the other hand, the Scriptural proofs of the doctrine of the virgin birth are rather dubious. In only two of the New Testament books is it referred to. The Gospel of Matthew and the Gospel of Luke contain allusions to it. The Gospel of Mark, which is by all now admitted to be the earliest gospel and the foundation of both Matthew and Luke, does not mention it. The Gospel of John, which is

regarded as the chief proof of Christ's divinity, has not heard of it. The Apostle Paul, who is the author of thirteen of the twenty-eight books of the New Testament, never speaks of it. No word of Jesus reported in any of the gospels alludes to it. There are two genealogies of Jesus, in Matthew and Luke, and both of them make Jesus the son of Joseph. The story of the virgin birth in Matthew and Luke contradict each other at several points. There seems certain to be much justification for the conclusion of many great Christian scholars that the stories in Matthew and Luke are late legendary additions to these gospels."

Dr. Gladden refers to the fact that it is not disputed that the life of Jesus was sustained in the same way that ours are; that food and drink and sleep and exercise were as needful for him as for us; that he claimed no exemption from the common experience of humanity in the maintenance of his life. His thought is that Jesus would not have been the Savior that he is if he had not shared all these human experiences. And Dr. Gladden says: "I confess that I should be glad to know that he was one with us in the origin of his life as well as in the maintenance of it. It seems to me that the idea of the virgin birth tends to throw some discredit upon the sacredness of marriage, which is a tendency to be deprecated."

And Dr. Gladden concludes: "At all events I protest against making any man a heretic because he believes that Mary told the truth when she said to Jesus in the temple, 'Thy father and I have sought thee sorrowing.' The latest and one of the most staunchly orthodox of books on the Person of Christ, by Dr. Mackintosh, a Scotch Presbyterian, says positively: 'For my own part I should not think of regarding an explicit belief in the virgin birth of our Lord as essential to Christian faith. Otherwise St. Paul was no Christian.' And again: 'I cannot imagine Christ himself insisting on acceptance of the birth narratives as a condition of preliminary salvation.'

"The truth is that nothing is added to the moral greatness of Christ by insisting on this doctrine," says Dr. Gladden; "and nothing subtracted from his essential divinity by the belief that he entered the world in a way that God sanctioned for all his children; and all disputation about the subject is not only unprofitable but unseemly."

On the other hand there are those who believe that the virgin birth of Jesus really emphasizes and better accounts for that peculiar humanity which was his. And they argue that while we need the comradeship and sympathy of one like ourselves, we need much more than that. The Rev. G. Johnston Ross, professor of homiletics in Union Theological Seminary, says in his recent book on the Apostles' Creed, in an article on the words, "born of the Virgin Mary": "What we need far more deeply than sympathy is the sense of being upborne by the living God; of being reached to by a heavenly hand, and held by a heavenly grasp. And he who is to bring this heavenly embrace about my sinking spirit must be, not another of my struggling brothers, but as the Epistle to the Hebrews with keener insight says, a 'high priest, holy, harmless, undefiled and **separate.**" It is this accent upon separateness which somehow is conveyed by the story of the virgin birth of our Lord; and in the presence of the total failure of destructive criticism to **disprove** the story, there is no need for us at the present hour to dispossess ourselves of the religious value that lies in the recollection it conveys, ever tending to readjust the balance of our too narrow thoughts of Christ, **of his apartness from us as he stoops to save.**"

There are those who argue for the reasonableness of the virgin birth from what is known as asexual reproduction. Lest we get beyond our depths in biology we quote as to this from an article written a few years ago by Dr. W. T. Belfield, one of the leading physicians of Chicago and author of several standard medical books. Dr. Belfield wrote not with theological purpose or for theological use but as a student in biology to which his medical work had led him. As to asexual reproduction he wrote: "In many of the earliest and smallest forms of animal life, sex is an unknown feature; the overgrowth of the little animal is simply detached from the original mass as a new being. Such animals are, of course, exceedingly simple in structure; there is no separation into organs, no distinction of germ part and body part. Higher in the scale certain parts of the minute being are set apart as germs which are set adrift from the remainder, the body. Gradually this body is arranged into crude organs of digestion, locomotion and the rest; but the germ-cells may still leave the mother and develop into her counterpart without the aid of a second (a male) animal. This reproduction without sex, or properly speaking with but one, the female sex, obtains even among animals of relatively complex organization, including certain shell-fish, males of these species being unknown. Even among the highly organized insects—bees, ants, wasps—the virgin female can, when need be, reproduce abundantly. The female plant-louse regularly produces successive generations of fertile but virgin daughters during the summer; and in the perpetual summer of the greenhouse, this virgin propagation, without the aid or encouragement of a single male, has been maintained for four consecutive years—an example of a veritable Adamless Eden."

The Rev. Dr. Rudolf Schmid, in his book, "The Scientific Creed of a Theologian," expresses the belief that parthenogenesis may explain the Christ life—at least that the possibility that this last of God's new creations, the Redeemer, was called into being by parthenogenesis is not to be denied. Dr. Schmid declares: "Little as we can prove the virgin birth of Jesus with the aid of historical research, as little then can we deny it. Nor can we deny its possibility on the ground of natural science." He makes this interesting observation: "If the conjecture is well-founded that markedly higher organisms were originated, not by gradual but by spasmodic evolution, then we are quite ignorant as to whether these new and higher organisms, which thus spasmodically appear may not have come into existence through this very medium of parthenogenesis; that is, through virgin birth."

To his statement that we can neither prove nor disprove the virgin birth of Jesus, Dr. Schmid adds: "If a virgin birth took place, this remained, according to all rules of psychology, a sacred secret to Joseph and Mary, which only in very rare moments, perhaps far distant from one another in point of time, was communicated to one or another of their trusty intimate friends in a confidential way. This would explain how such disjointed and fragmentary reports could result in such different accounts as are contained in the gospels of Matthew and Luke. Moreover, it is self-evident that it could not have been God's purpose that allusions to the exceptional character of his birth should aid faith in Jesus as the Redeemer of the world. This would be in contradiction to all that we know of the substance of the first missionary sermons of Christendom. The impression of the Person of Jesus, of his word and of his work,—

that is what must waken and maintain and ripen faith, not any news about some physical miracle whereby he came into the world."

Just as The Pacific is about to go to press it is disclosed in the daily papers that an effort was made at the Monday meeting of the Presbyterian ministers to secure the removal of Dr. Aked from the presidency of the San Francisco Federation of Churches. No action was taken at the Presbyterian meeting; but later four of the San Francisco pastors addressed a letter to the executive committee of the Federation, asking that "the justice and wisdom of Dr. Aked's retirement" be suggested to him. This letter and the resolutions introduced at the meeting of the Presbyterian ministers (but which were not adopted it is said because the meeting represented both sides of the bay) were given to the daily papers. The resolutions advised the withdrawal of the Presbyterian churches from the federation in the event that Dr. Aked continued as president.

It seems scarcely possible that in this day of tolerance any considerable number of ministers will join with the pastors of these four small churches in such action as this. But a belief cherished by many has been questioned, and only the future can disclose to what extent devout and scholarly presentation of the new position will win, or how far tolerance will hold sway even though people generally should not be convinced that the new belief is the only tenable one.

CHRONICLE AND COMMENT.

In a recent sermon the Rev. Dr. Dyott of the First Congregational Church of Portland remarked: "Our modern life has much against it, and is bound to meet the results of ignorance, selfishness and sin; but it is far from being physically, mentally and morally bankrupt. The divine investment in the human race places us where our assets are decidedly in execss of our liabilities."

A Berkeley paper, called "The Campanile Weekly," has been running a column or two of "Who's Who in Berkeley." This is a paragraph: "Charles Sumner Nash, superintendent of California Unitarian churches, and member of Unitarian school faculty. Born at Granby, Massachusetts, in 1856." This is very remarkable news. The paper does not state at what time Dr. Nash resigned the presidency of Pacific Theological Seminary and entered on the position to which it assigns him.

Sunday, January 25, the Rev. Willard B. Thorp of the First Congregational Church of San Diego had as his subject, "The Sermon in the President's Message." Mr. Thorp expressed the belief that the message was destined to rank among the great state papers of American history. He found in Paul's words, "We are members one of another," the principle underlying the message. Among the things in the message which Mr. Thorp admired was the quiet assumption that the great body of the people are ready to do the right thing when they see what it is. And he pointed out that the President appealed with perfect confidence to the good sense and the good spirit of the people. "He does not appeal to any one party; you forget all about parties when you read him. He does not make any set of people feel that they are being attacked and denounced. The very persons who might naturally look for such an attack are the ones whom he invites along with other 'conscientious business men' to be his 'mentors and colleagues' in the work which he outlines."

Recent gifts of $350,000 to Yale Divinity School render possible further development of the plan to make it a school of wide scope and character, such as to meet present-day needs in Church kingdom extension work. Dean Brown in a recent statement remarked that "modern missionary enterprise had entered upon a new stage. The missionary is still a preacher of the gospel, but the development of the mission field makes it necessary for him to preach a broader, more sympathetic, more practical, more dynamic gospel than was proclaimed fifty years ago. It is the era of a new India, a new China, a new Japan, and a new South Africa. The man who would mould new national ideals and aid in a world-wide renaissance must be specifically trained for his most demanding task. Missionaries abroad must be versed in the language, literature and history of the people they go to help." The new plans for the Yale Divinity School provide for a department of social service for men who wish to become probation officers, juvenile-court officers, and secretaries or workers in social settlements and organized charities. Persons who enter this department will receive instruction in problems dealing with pauperism, charity, and labor disputes. The aim is, in order that the new plan may be properly financed, to bring the endowment up to a million and a half exclusive of buildings. It is now within three hundred thousand dollars of that amount. The entering class this year numbered fifty-five.

BY-THE-WAY REMARKS.

A Candid Observer.

In a not very far back number of our good friend, "The Alantic," the Feminists have a voice, and the language thereof being interpreted appears to mean that the aim of that movement as understood at least in its present phase is to side-step the biology of Genesis and evolve a new being, still human it is hoped, for whom a new name must be devised. The terms "man" and "woman" allow distinctions too marked. The hope of the Feminists is for a mental fusion that will leave the distinctions of sex as a memory of an effete past, or if nature holds her ancient right to rule in the organic structure of human beings holding still to the difference between men and women, all reference thereto must be in some technical term that gives no hint of such sweet names as father and mother, brother and sister, or sweetheart and lover. What an exquisite satisfaction it is to believe that the Feminists will not survive to see the consummation of these unnatural hopes!

* * * * *

To be over finical about definitions, or to balance metaphors on a needle, is to lose, very often, the force of language. There is, for example, in money itself no taint. Yet we speak of money tainted in its use and do so properely. To the coin itself we ascribe no blame and we allow no merit, but as a sort of accumulated personal energy, or what may be used as such, we call it tainted or hallowed as may be, in the getting and using. I follow Minister Aked in the opinion that the "Cherry" money desired by Anna Held is tainted. It is coin and currency of wicked deeds, a foul odor that the fragrance of all gardens cannot charm away. Yet the money exists, and if the fortune belongs to Anna it should be passed over. As well in her hands as in any other unless there be some way for it to be diverted to better uses. It has served its purpose in the trade of evil and thereby wrought a harm past all remedy. If it were

only possible it should be forced into some service of restitution. I wish it could be confiscated to the last dollar, and used in the enforcement of the laws we have that are aimed to destroy the evil that accumulated it.

* * * * *

At our breakfast table was a man who, looking over a magazine, thought the editor was mistaken in allowing a distinction between "house" and "home." But there surely is such a distinction, and, without stopping to explain, we rely upon it being understood in almost daily conversation. The house is the material habitation, the shelter of the home itself, in which transpires the household events, the industry of the day, and it is concerned with furnishings, decorations, sanitation, conveniences and comforts. It has dimensions, it can burn, it could fall by an earthquake if we meant to have any more in California, and it can be taxed and should be insured. But home is another thing. Home is the sentiment, the spirit of the place, its fellowship and hospitality. Home is Father and Mother, brothers and sisters, friends. The cradle is of the house. the baby therein is of the home. Of this the sailor thinks when on his homing course. One may see the house he lives in but never has one measured with rule and line the dimensions of his home, for home, in reality is a spirit, that does not report itself to common sight. Home is realized in the vision of the heart.

* * * * *

I met sometime ago an old friend who was on his way to begin a new pastorate. He said "I am sixty years of age and now going to do my best work." He remained in that place and performed a good service, but it was by no means the best of his life. In many instances men, in all walks of life, have accomplished great things after sixty, and some have attained in those late years their greatest distinction. But it is not uniformly so unless it may be in the field of philosophy. In the Protestant Reformation the average age of leaders was thirty-eight years, and in the Puritan Revolution of 1640 it was forty-one. In the American Revolution the age of the leaders averaged thirty-eight. At the beginning of the French Revolution the leadership was by a group of men averaging thirty-four. In the modernizing of Japan the average age of the leaders was thirty-eight, in the awakening of China, thirty-eight, in the revolution in Russia forty-four, and in the revolt in Turkey thirty-two.

These facts do not bear upon the common events of life, and yet they may indicate that the middle years are ordinarily the accomplishing ones. However, as the best things often arrive through some exception to a rule, those of us who are under thirty-two and over forty-four, may meet our big opportunity any day if we are alert to recognize it.

Another minister friend of mine was met at the ferry lately, and he too, was on the way to a field of service, a distant one, a brave man's field, to which he was going in advance of his wife and children, which was in itself a sorry situation. But he was wanting to go, and going bravely. It happened awhile back, that this man, finding himself inadequately supported, had felt justified in leaving his parish and taking work at the handicraft he had acquired in his youth. He earned his living thereby but not his peace. The joy of the ministry which is life and health to the called man was wanting. He said little when I met him, but I saw and felt the clearness of an Apostolic light above the fog and smoke of his aforetime perplexities, as he fared joyfully away to his own place. From this arises a query: Can one once entering, with full and permanent consecration the work of the Christian ministry, and having been approved therein, attested and credentialed by the good fruit of his labor, ever really fit into another calling? Does ever anything but physical or mental unfitness justify the release of his opportunity and the special implements of service that have been fitted to his hands?

My friend, mentioned in the forgoing paragraph, was, I suppose, appointed by the Home Missionary Society of his denomination. Thereby came he under a noble enlistment, as any one must believe who is acquainted with the commission under which these missionaries labor. It is a commission which requires from the minister the best type of Christian living; it supposes him to be a man of God, well furnished, consecrated, and of one purpose. It requires of him that he shall be a faithful preacher, a devoted pastor, and a loyal citizen. It goes far to determine the manner of his service, and whoever accepts an appointment under its provisions must indeed regard himself as a man set apart for the furtherance of the highest present and eternal interests of mankind. Perhaps this remarkable document is held for private information and instruction. I do not know as to that, but this I know, that it ought to be familiar to all who are blessed with ability to help in the support of the Home Missionary Society, and familiar too, in the churches and communities the Society aims to serve.

REPORT OF MEETING OF COMMISSION ON MISSIONS.

Accounts of the Conference on Congregational Missions have already been given by the denominational press, so that no detailed statement of its nature and results need be made in this report.

The Commission desires to express its gratitude to the officials of our missionary societies, both state and national, for their presence and for the cordial helpfulness with which they entered into the work of the Conference. The Commission believes that this coming together of ninety people representing every angle of missionary interests will prove of incalculable value to the denomination and the Kingdom. The fraternal spirit of those present, as well as their frankness, thoroughness, earnestness, and willingness to make concessions are beyond all praise. The Conference not only enlightened the Commission, but gave it new heart for its task.

The executive session of the Commission occupied the greater part of Tuesday and Wednesday, January 20th and 21st. All of the sixteen members present remained throughout, several at much personal sacrifice. Two of those absent, Mr. H. Clark Ford, and Mr. George M. Vial, were detained by illness, the others by imperative prior obligations.

Three subjects of major importance occupied the Commission's attention. The first in order of importance was the question of ways and means of promoting and enlarging our missionary work. In this interest approval was given to the plan of a March Every Member Canvass in all churches where such canvass has not previously been made. A method of bringing the matter to the attention of each local church was adopted, and the Sub-committee on Apportionment instructed to prepare a statement on this and kindred matters to be presented to the denomination. Prolonged consideration was also given to the Apportionment Plan matters and kindred questions relating to missionary finance. Decision on two or three important ques-

tions was deferred for further study, so that no announcement can be made at this time.

Next to this in importance was the question of readjustments in the organization, relationship and policy of our National Missionary Societies. It will, of course, be understood that no attempt was made to arrive at final conclusions in the matter of reshaping these organizations. The Commission feels that it must take ample time for the working out of this important and delicate task. Three principal suggestions have been discussed by the Commission. All three leave the Board of Ministerial Relief out of consideration, as having at least for the immediate future a unique task which can not wisely be organically related to the others. The three plans are as follows:

(a) A complete consolidation of five homeland societies, giving the denomination a home and a foreign organization, the former having departments corresponding to the present societies.

(b) Consolidation of the home land societies in two groups, giving a foreign, an educational and a home mission agency, the two latter with departments as above.

(c) A federation of five home societies in two groups by which each group shall have contiguous offices, a common board of management, a common treasurer, and such interrelations as shall perfectly co-ordinate their activities, while providing each a specialized leadership in its assigned field.

The Commission asks pastors, churches and missionary organizations to join it in the study of the problem thus presented.

The third main topic of the meeting was the relation between national societies and state organizations. A large number of questions, often vital and usually perplexing, have emerged in this field. No satisfactory answer to many of them has been agreed upon. It was the feeling of all present at the Conference that the Commission might well devote a large share of its energies for the immediate future to the endeavor to serve the organizations concerned in working out a plan which shall secure unified national leadership along with the local co-operative administrative responsibility so essential to economical and effective effort. The Commission was clear in its judgment that the initiative in the matter naturally belongs with the national societies, and, therefore, appointed a sub-committee of three, who with the secretary will confer with these societies in the attempt to render such service as they may desire in this field. The Commission was greatly aided in its deliberations upon this aspect of its duties by a plan which was approved by the Conference which preceded the Commission's meeting, this plan being submitted by a committee consisting of three national secretaries, three state secretaries and one district secretary.

Several minor questions of policy and method were passed upon as follows:

The sub-committee on Promotion and Publicity was instructed to report a plan for the readjustment of our system of missionary periodicals. This is a subject to which long and earnest attention has been given by the various missionary societies. Many difficulties gather about it, and probably no one conversant with the whole problem is able to say with positiveness of conviction just what steps should be taken. But the aggregate, deficit of the two national magazines augmented by that of the various periodicals published by the women's organizations, to say nothing of various state papers, largely missionary in nature, is so great as to call for fresh study of the entire situation. Nor is it merely a matter of a heavy deficit. The difficulty of securing for these periodicals, as now conducted, wide circulation and reading is a grave feature of the case. The Commission has no ready-to-hand guaranteed solution of this long-standing problem, but it desires to the best of its ability to serve the missionary societies, and the denomination in seeking a way through it.

A resolution was adopted recommending that the Congregational Home Missionary Society and the American Missionary Association arrange for the transfer of white churches now aided by the latter organization to the care of the former. These churches are located in the mountain regions of the South and have grown up principally in connection with schools conducted by the American Missionary Association.

The Commission gave its cordial endorsement to plans which the national societies have been considering for entrusting the training of the young people and children of the denomination in missionary knowledge and interest to the leadership of a joint secretary. It has been found practically impossible for the seven national societies, the three women's foreign boards, and the thirty or more state unions to co-operate effectively in this exceedingly important task. As a result we fall lamentably short of the best results. It is believed that such a joint representative as is contemplated will be able to institute plans which will in no wise hamper the educational activities of the societies, but will enable them, without over lapping or over looking, to reach in a more complete way the young life of our churches.

The sub-committee on Financial Methods was asked to consider methods for securing greater uniformity in the accounting and reporting systems of the different societies than now exists. It is not expected that reports can be put in identical form, but there appears room for helpful improvement in this direction.

The national societies were asked to consider the question of holding joint meetings of two or more organizations in the alternate years between Council meetings.

The Commission voted to join its voice with many others in urging the executive committee of the National Council to seek some plan by which the Year Book may appear not later than May 1st.

Much thought was given to matters bearing upon the work of Women's State Unions. It was voted to ask the National Societies to make provision for the necessary expenses incurred by such Unions in prosecuting their work.

The time of the next meeting was not decided upon, adjournment being taken subject to the call of the chairman. Sub-committees will push their work as fast as possible, but it is not certain that they will make sufficient advance to warrant another meeting of the full commission before next September.

HENRY C. KING, Chairman.
HUBERT C. HERRING, Secretary.

There is quite a difference between a close friend and a close-mouthed one.

When duty calls, some people always send word they are out.

SOME MODERN DEMANDS ON HIGHER EDUCATION.

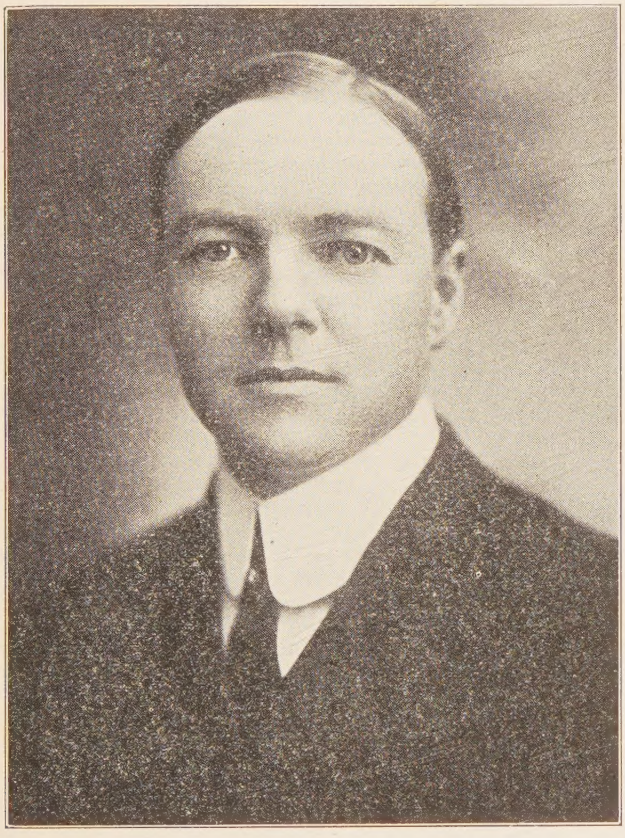
Inaugural Address Of Charles Joseph Bushnell, President Of Pacific University.

(Given at Forest Grove, Oregon, January 14, 1914, on the Sixtieth Anniversary of the Chartering of the Institution.)

I. The Land And The Age.

Happy is the nation that can read the signs of its times, and notably is this true today. For we are living in an age that marks a new era in the life of the world. We are living in a part of the world in which vast changes of that new era are soon to take place. Here on the far western rim of this Western World, looking out on the broad Pacific, where the westward migrations of mankind meet the ancient races of the hoary East, a new civilization is being wrought out, with a mighty rush of population a world-wide sweep of vision, a high and daring idealism, and a wealth of resources and methods, such as history has never before seen.

Today we are met in the classic halls of a pioneer college of this region, whose truly noble founders,—men and women of moral power and spiritual vision,—have witnessed in a single lifetime the transformation of this western land



Charles Joseph Bushnell, President of Pacific University.

from primeval forests into magnificent cities and cultivated farms.

The ceremonies of this hour, marking a new era in the life of this College, demand that we inquire into the meaning of higher education in this region, in this land, and in this age. What are some of the significant demands of our modern life on our higher education?

II. Four Epochs Of Human Progress.

As Mrs. Bushnell and I journeyed westward last summer from Michigan to Oregon, an interesting panorama of human life unrolled itself through the windows of the car. One could note four stages of the journey. First, the lowlands of the Mississippi Valley, around the shores of that beautiful inland sea, Lake Michigan, dotted, with its white sails and lined with busy cities and groves and waving fields. Then the vast level plains with their unending stretches of farms and deserts and grazing lands. Then the slopes of the Rockies, with their great, wild chasms and busy mining camps, the way winding along the diminishing dividing streams to the summit of the Great Divide, where the tiny sources of mighty rivers separate toward the distant oceans; and far ahead we could catch gleams of fairer lands beyond. And as we descended the joining water courses along the broad Columbia into this wonderful valley a brilliant rainbow arched the heavens ahead,—a harbinger of the coming glories of life and labor in this western land.

My friends, let this journey stand as a parable of man's history. Look back over that long journey of mankind through recorded time,—over

That grand and marvelous pageant of all climes;
Grave priest's and kings and dauntless martial hosts,
And the innumerable throng of bright, fair forms,
That long since journeyed here, and marched away
Beyond the landscape's verge.

What a marvelous march of humanity, up out of the valley of the ancient world and into the growing light and mountain-top visions of modern civilization! This journey also divides into four stages of human progress: First, the lowlands of antiquity, characterized by ignorance, despotism, slavery and poverty of the masses. Then, with the downfall of the Roman Empire, came the plains of the Middle Ages, marked by the transformation of despotism into feudalism, and of slavery into serfdom, in which the plain man had a few days each week in which he might work directly for his own family and interests. Then with the Rennaissance and the Industrial Revolution came a still larger measure of freedom, transforming fendalism into capitalism and slavery into the freer wage contract, under which, during the last two or three hundred years, mankind has been trained into a finer citizenship and a higher intelligence, in preparation for the still better age of co-operation upon which we are now entering

III. The Dominant Tendency Of The Present Age.

We stand today upon the Great Divide of History. The main tendencies of the past like the dividing streams of the journey up the Rockies, have been toward a rich diversification of interests, of customs, of nations and of arts. The main tendency of the future is to be toward a union of these diversities into an efficient and harmonious human life. The great watchword of the present time is organization,—in preparation for the the not distant day of a larger co-operation, when the initiative and inventiveness and freedom of the former individualism shall be united with the larger social justice and order and fraternity of the coming collectiveism.

Evidences of this coming co-operative society multiply on every hand; in the growing consolidation and world-wide markets of industry; in the international associated press and spreading systems of education; in the new get-together spirit of the churches; in the growth of world-politics and world-government; in the rapid spread of social democracy; in the multiplication of national and international associations for recreation and art and science; and notably in the shifting of the populations of the earth into great cities. These tendencies mean that society the world over is becoming increasingly organic—that men are everywhere becoming inter-dependent—that a far higher type of altruism and far greater power of co-operation are today being demanded of human nature than ever before in the world. And our higher edcuation must take particular note of these tendencies.

Take a few illustrations of this growing social union. George Washington was dead and buried in Virginia two weeks before his death could be known in Boston. Today events in China are reported in America by cable and wireless telegraphy within a few minutes after they happen (and sometimes even before they happen!)

In Colonial America "to transport goods, wares or merchandise, cost $10 per ton per 100 miles—grain and flour could not bear transportation more than 150 miles." Today

a skilled mechanic can, for one day's wages, move his year's supply of bread and meat 2,000 miles—and he derives his daily food from every part of the globe by the co-operative labor of millions of his fellow men whom he has never known. In early America every community was self-supporting; today every community is becoming dependent upon every other community in the world; and a tremmendous premium is being placed upon dependability of character.

Notice how industry is becoming consolidated. It is said that six men in the United States, by their control over the railroads, banks and other machinery of commerce, could conceivably stop the wheels of all the most important industries of the country. At his death, Mr. J. P. Morgan was asserted by the Wall Street Journal to have control or powerful influence over $9,000,000,000 of the nation's wealth—one fifteenth of the total, and $2,000,000,000 more than the whole wealth of the country in 1850.

Notice again, how the interests of nations are becoming interlocked. We Americans invest every year upward of $500,000,000 in the stocks and bonds of Europe. The foreign investments of the people of France now amount to more than $15,000,000,000, or nearly $160.00 for every inhabitant of the country. More than $2,000,000,000 of British money are now invested in South America in the Argentine Republic alone. To increase this interdependence of nations there is going on an international division of labor. England has long ago ceased to produce its own food materials and has become a banking and manufacturing nation for others. From 1874 to 1910 the population of Great Britain increased about 50 per cent, but the acreage cultivated for food actually decreased about 22 per cent. It is becoming no longer economical for nations to try to produce all they consume. They each have certain advantages in natural resources; and it is becoming easier and cheaper to move skilled labor and capital than to transport raw materials. With the opening of our Panama Canal there will come to this Northwest Coast not so much an increase of exportation of raw materials as of importation of labor and growth of manufacturing centers. What new obligations are these new conditions placing upon higher education? Our interests are all becoming international and inter-racial, and require for their successful management the broadest possible character training.

But the most momentous phase of this world tendency to united living is the steady inevitable, unreversable drift of population into cities. The civilization of the past has been a rural civilization,—dominated by a scattered mode of living and an individual code of ethics. The civilization of the future is to be an urban civilization—dominated by a co-operative mode of living and a collective code of ethics. In 1800 no capital in Europe had a population of 1,000,000; New York had only 79,000. Today it has nearly 5,000,000, and London more than 7,000,000. Now for the first time in history the means of transportation are making it possible to feed any number of millions in one place; and the means of agricultural production are enabling an ever-decreasing proportion of the whole population to feed all. In a few years New York will be the center of a city population of 10,000,000 people, and the cities will outvote the rest of the nation (as they do in England.) Are we learning to live with honor, strength and happiness in our cities?

As an illustration of this new condition of life, consider the government of such an aggregation as New York. I do not need to refer to the frightful conditions of ungoverned crowding, sickness and crime there. New York has 2,000,000 more people than the whole population of the United States in 1776. It has twice the population of Norway, or California or Iowa; seven times the population of all Oregon; and more people by 400,000 than live in the whole continent of Australia. The total of New York's budget of $200,000,000 is more than twice that of the Dominion of Canada, five times that of the Kingdom of Norway and seven times that of the Kingdom of Greece. The exchanges of its clearing house for a single year are equal to more than $100 for every human being on the planet; its 1000 periodical publications, issued in 28 languages, reach every corner of the globe and would supply more than one copy each year to every member of the human race. In this modern human wilderness, less than 10,000,000 of the population, or about 1-5, are native-born of native parentage. In this human jungle, whose millions are mostly strangers from the ends of the earth, a new immigrant arrives, roughly estimated every 2 seconds, on the average, day and night the year through; every 2 minutes some one is arrested; every 4 minutes a child is born; every 6 minutes there is a funeral; every 10 minutes a pair get married; every 3 hours a pair get divorced; every 30 minutes a new business begins; every 5 hours a business firm fails; every 40 minutes a new building is erected; every 30 minutes a building catches fire; every hour some one is killed by accident; every 15 hours some one commits suicide, and nearly every day some one is murdered. And within the lifetime of those now living, our own Portland will be such a city, in size if not in condition. It behooves us to get ready for such changes. As educators, it behooves us to train the rising generation in the larger wisdom, and altruism and strength of character which these conditions will surely require of them. And especially is this true here on the shores of the Pacific, where large problems of world-population are to be wrought out.

IV. Opportunities For Constructive Public Service.

What magnificent opportunities for public service these condition now open to the trained man and woman!

(1) The great problem of the world in the past has been a problem of poverty; the problem of the future will be a problem of wealth. For the machine production of the Great Industrial Revolution under which we are still living, has provided for the first time in history, a sufficient social income to enable every man, woman, and child of Christendom to live a full human life,—if that income can be equitably distributed. In the 19th Century alone the world accumulated more wealth than in all the previous centuries of recorded history. In America since 1850 our national wealth has increased nearly 20 fold, and our per capita wealth nearly 5 fold,—being now about $1500.00. Yet for all this amazing increase of wealth, we have vast masses of our people,—more than 10,000,000, or 1-9 of our total population,—in such abject poverty that they cannot maintain themselves in physical efficiency. The Republic cannot prosper if these circumstances are to continue.

The new conditions of collective living have come upon us suddenly. The demand of the hour is for organization in the interest of general welfare. Never in history before has so great an opportunity for constructive industrial statesmanship existed. Look at our periodic hard times! With powerful inventions, high prices, relatively low wages and ill-regulated markets, manufacturers rush the production of their goods. Soon they find the market overstocked; prices fall; the working masses have not wages enough to buy the goods they help to produce. Mills shut down, men are thrown out of employment. Strikes at first successful are met by organizations of capital, and the courts are appealed to. Sooner or later, the working men are defeated, and turn to political agitation, which today is taking dangerous forms. To keep their mills running as long as possible, manufacturers struggle for foreign markets,—often preferring or fomenting foreign wars rather than contest with their workmen at home. But this recourse is being cut off. All nations are today beginning to use modern machinery and to produce likewise a periodical surplus. With our lack of adequate industrial organization, industry is too largely run for industry's sake and concentrates in the productive processes too large a portion of the world's income. Industry must be run for life's sake. Already the rumblings of social revolution are heard in the violent challenge of the Industrial Workers of the World, who are today organizing the hosts of those whose lives are ruled more and more by the machine. With our increasing world wide interdependence the day draws near when these organized hosts can precipitate revolution by the use of the general strike. In the midst of the growing republic of humanity, it is intolerable for idle men

who would gladly work to starve in the midst of glutted markets. From the watch towers of higher education must come the warning call, the trained intelligence, and the incorruptible character demanded for leadership in the coming industrial re-organization of the world.

(2) Another supreme opportunity for service by higher education today is the movement for the conservation of natural resources. Under the present system of more or less confused competition men cannot sufficiently economize in their industrial processes. At our present rate of increasing consumption and waste, our American coal supply will be practically exhausted in about 100 years; our copper in about 60 years; our best iron in about 30 years; our petroleum in about 30 years; our natural gas in about 20 years; and our lumber east of the Rocky Mountains also in about 20 years. It is significant that the larger syndicates are less wasteful in their methods than the smaller competing companies. Surely it is our opportunity and duty in this day as institutions of higher education to point out the national suicide of selfish private monopoly and the growing necessity for public organized service. The far-sighted business men themselves today realize that private business is becoming a public service; and that quick profits are no longer an infallible guide to true success.

(3) A third challenge to higher education by this age, in its demands for larger social organization, is the staggering load of modern war debts. Europe alone pays out every year $2,000,000,000 to maintain her armies and navies on a peace footing. In the race for world markets the nations of the earth seem to be reversing the ancient prophecy, and are today beating their plowshares into swords and their pruning hooks into spears. But the rising tide of world-wide democracy and the growing interdependence of nations are forcing upon them the conviction that real and abiding peace can be and must be based upon habits of intelligent discussion, personal kindliness and co-operative organization among the peoples of the earth.

(4) Perhaps the supreme challenge of this age to higher education is the increasing social disorder of the times. Murders, 9000 each year in the United States; suicides, 10,000 each year; lynchings, 100 a year; divorces, one in every 10 marriages; consumption of liquor now 23 gallons per capita each year; insanity, child labor, strikes and vice nearly all steadily increasing and nearly all increasing faster than the population—these point to the imperative obligation of higher education to train the leaders who shall pierce the mists and trackless wildernesses of the unknown future, and by their illustrious deeds set the flags and light the beacon fires that shall cheer and guide into the land of larger co-operation the oncoming hosts of civilization.

V. Required Changes In Higher Educational Methods.

These demands of the new era are requiring that higher education modify its traditional methods in the following particulars.

(1) It must emphasize anew the supreme importance of Christian principles. He who came to announce the ideal social order of the Kingdom of God, pointed out that individual happiness and national welfare depend upon the daily practice of the golden rule, and declared that kindred principle of all organized and prosperous society: "he that is greatest is the servant of all." And any institution which fails distinctly to teach these principles cannot long stand the test of our modern civilization.

(2) Again higher education must today make its training more widely useful to the masses of the people. It must do this in two ways: first by such a revision of its disciplines that the masses of the plain people may receive therein not only a broad culture of spirit but a practical training for their daily affairs of life; and secondly, by going out to the people through systems of colleges and university extension, which shall bring the riches of the world's experience into the homes and factories and legislative halls of the nation.

(3 Again, higher education must make its whole training focus upon the cultivation of habits of thorough and efficient social service. With our growing interdependence men are forced as never before to influence for good or ill the destines of thir fellowmen.

(4) And finally, to fulfill these demands, higher education must be equipped with greatly increased resources with which to meet successfully these gigantic tasks of the present age.

VI. Four Signs Of The New Times.

The vast undertakings of our modern era cannot be achieved by the old individual methods. The age of single-handed reform is gone with the age of homespun. Before us lies the age of co-operation. And as we stand here today upon the Great Divide of history, we can discern four guide posts into that larger age.

(1) The increasing interdependence of men is forcing them into a larger world-wide fraternity.

(2) The increasing wealth of the world has made possible for the first time in history the establishment of a real democracy.

(3) The increasing philanthropy of the world is bringing a new appreciation of the worth of human nature.

(4) The increasing intelligence of the world is rousing a world-wide revolt against arbitrary authority, and preparing the way for the parliament of man and the federation of the world.

VII. The Awakening Of The World.

These signs of our times are not vain illusions. Through all the intellectual awakening of the Rennaissance and the religious awakening of the Reformation and the political awakening of the French and American Revolutions, and the civil awakening of our new international life, the grand international song of democracy and brotherhood has been swelling. Today the masses of mankind are advancing with that song on their lips, and no power on earth will ever stop them. Slow and toilsome though their struggle upward has often been the spark of hope and fires of freedom have never wholly died out and some day—may it be in the not distant future—they will blaze forth into a new glory. At the Chicago World's Fair one night in the midst of an exhibition of fire works a bomb was shot toward the heavens. Slowly it ascended, now and then a fitful gleam indicating that its life was still there; when suddenly, as the spectator's had almost despaired of its success,—it burst into a glorious appariton of the Stars and Stripes. Such, may we not say, is the history of humanity? Through the darkness and the fitful efforts of the past centuries it has struggled on toward the freedom and larger light of this 20th Century. Let us hope that this symbol of our national life may indeed become the emblem of all that is great and noble and glorious to the peoples of the whole earth. As they crowd into this great Northwest let us not meet them with hands of greed and exploitation, but let us rather meet them with intelligence and enlightened leadership, with the open book, the open Bible, and honest laws honestly administered. From the watch-towers of higher education here on these highlands of history today we are privileged to see arching the lands ahead of us a rainbow wider of sweep and fairer of view than ever before spanned the heavens Let us arise and go forward. The way is clearing for every good enterprise. For here in the westward pathway of the nations, America calls today:

"Give me men to match my mountains,
Men to match my inland plains;
Men with eras in their purpose,
Men with empires in their brains.
Give me men to match my prairies,
Men to match my inland seas,
Men whose thoughts shall pave the pathway
On to ampler destinies."

The cause of foreign missions and all religious interests meet with a great loss in the death of President Capen of the American Board which occurred at Shanghai on Thursday of last week after an illness of three days from pneumonia. Mr. Capen was on a tour of the mission fields.

WOMEN FOR WOMEN OR WOMEN FOR THE KINGDOM.

Mrs. Wm. Fleming.

(A Paper Read at the Recent Meeting of the Oregon Congregational Conference.)

"Civilization is simply the influence of good women," says Emerson. "At the top of the human curve from which the higher superman of the future is to evolve stands woman," says Stanley Hall, twenty-five years later.

In somewhat complimentary terms, seer and scientist speak a well-known truth. The story of the advance of woman is as familiar as our A. B C's, but it is not a completed story and no one here wishes to see its completion.

To ring the changes in this familiar tune of advance is to mark the trenmendous stride of the ages from barbarism to a refined and cultured existence: The prey, the property, the plaything; the helpmate, the companion, the equal of man are varying notes of discord and harmony, but strange to say, if the final chord of the hour is struck it is found to be composed of notes from all these keys. Woman is still, in a measure, the prey, the property, and the plaything of man, even though the dominant notes of the chord are helpmate, companion, equal; and it remains for woman herself to determine whether it shall be a diminuendo or a crescendo dominance.

If we carefully sift the mass of material which deals with the present position of woman, we find some solid and significant facts. Even our critics say that, in spite of our frivolities and our weakness, notwithstanding the gibes and the jeers that are hurled at us, there is now in the world a vast army of enlightened women, well equipped for the tasks which confront them. Sensible, well balanced women, who have made a careful study of many things.

Of municipal conditions, for instance, of state care of deficient delinquent and dependent classes; of the industrial and the social conditions of those who toil; of the relation of producer and consumer; of the various phases of child welfare work; of employment and recreation of charity and philanthropy.

Not only are they individually and personally well equipped but women present to the world some of the best organized forces in existence. The Y. W. C. A., the W. C. T. U., the suffrance Alliance, the Federated Women's Clubs are models of efficient well-conducted organizations.

Can any words compare the situation, opportunity and responsibility of these modern women with those primitive creatures so inferior as to be almost unworthy mention by early historians?

Fortunately, the emphasis now belongs to the last of these triple duties of woman. Her sense of responsibility is keeping pace with her growing opportunities. This is apparent from the reports which come to us from recent conventions of women. From the cultured Women's Clubs comes the keynote from the Boston Biennial: "Culture is the habit of mind instinct with purpose, cognizant of tendency and connection in human achievement, able and industrious in discerning the great from the trivial." Last summer, at Budapest, gathered the women of twenty six countries (China included) in the Equal Suffrage Convention. But stress was not placed upon the ballot and political recognition. Persistently frowning upon militancy and all other misdirected energy, that notable body of women was most deeply concerned with the relation of women of all countries to the larger social question: to war, commercialized vice, woman's wage, democracy, public morals and public health and with what women voters may do toward the solution of these great problems. Indeed, if we carefully study the reports of the many national and international conferences and conventions of women, we must conclude that the dominant note in this whole woman movement is interest in the community rather than interest in one sex; that supreme emphasis is on the different gifts of men and women and a desire to secure free play of both for the highest good.

From many sources we may gather this up-to-date estimate of woman's place and progress in the world.

If we narrow the scope of our inquiry and examine the position of woman in our religious bodies her progress comes to us in a series of pictures just as familiar as the A. B. C. of historic advance. Our Pilgrim foremothers with their children at their knees; gatherings of the neighbor's children into school and Sunday school; pioneer classes of Indians; expanding work with the immigrants; women among the segregated women of the east; then the splendid organizations of women into boards and auxiliaries which have performed so noble a share in christianizing the world.

From the standpoint of purpose, these various groups and associations of women in church and in society, are found to be singularly in union. Women for women has been the watchword which has inspired their work. Women in ignorance and in slavery, women in the drunkard's home, women in the sweat shop and factory, women in the brothel and the gutter, women in the western degredation of our national disgrace of Mormonism, women in the east "unwelcome at birth, unloved in life unmourned in death" all these have felt the effect of the well directed effort of organized women. And these efforts are now respected and supported by the bitterest opponents of woman's advance.

But even more marked than its uniform purpose is the element of growth from within which has characterized this advance. The present position of woman is not a manufactured article. While it has come in response to demands from without, it has not been made and moulded by forces from without. It has been an evolution of woman herself, —a vital development from the ignorant creature of primitive times to her present stature in the full measure of womanhood. If the expanding circle of need has more and more forced woman out of the precious narrow home horizon, her expanding power has more and more fitted her to her enlarging task. And this element of growth is the continuing purpose which runs through all her being, and by it shall she be measured in the future as well as in the past.

If here-to-fore woman has expanded in proportion to the demands made upon her, it is necessary to inquire into the nature of the present demand in order to determine the nature of her next step onward.

The problems of the hour are staggeringly big and portentous, but so have been the problems of past hours which have been so courageously met and solved. Women should rejoice in their bigness; there is an educative, redemptive power in big ideas, and women more than men need to be lifted out of littleness. Their lives are so full of detail that they need to be related to big affairs It is the nature and complexity of these problems which give forth the most urgent call that woman has yet received.

Woman's part in the government of this distracted nation is ably covered by Wm. H. Allen. He puts the emphasis upon straight seeing, straight thinking, and straight acting on public questions, (advice as pertinent to man as to woman) and firmly believes that woman's obligation to serve is measured only by her opportunity to serve.

Henry Bruere, director of the New York Bureau of Municipal Research, says that "Woman's organizations have not as yet capitalized their opportunities," and he concludes that now is a most favorable time to demonstrate the value of woman's participation in government. There seems no possible doubt of the nature of the present demand in this direction.

If again we narrow the scope of our inquiry to the religious needs, we still find no uncertainty as to the present call. If the literature of the day reflects the true spirit of the times this is an age almost wholly lacking in religious reverence and religious ideals. Essay, drama, poetry and fiction, with slight exception, are without religious spirit. As if to meet this Godless menace, the religious forces are gathering together a tremendous power of resistance—the only effective resistance to such formidable insidious assaults, the resistance of an undivided foe, able to conquer by sheer weight of numbers. Pulpit and religious press echo and re-echo this demand for co-operation, federation, unity. National, international, denominational, interdenominational committees, councils, and conferences are multiplying rapidly. On home and on foreign field, the churches are more and more getting together. Co-operation instead of competition is gradually systemizing the great work. This ideal of a united church is taking more and more definite shape. Our great moderator at Kansas City strikes to the heart of Congregational support of the movement when he says: "Pledged to it by our own history, by resolution upon resolution in the annals of our representative bodies and as-

semblies and by our loyalty to our own Master, we stand today in the forefront of those Christian bodies practically interested in the death of schism and the life of a united brotherhood in the one church of Christ."

The Episcopal Convention in New York voted overwhelmingly to bring the Episcopal Church into full union with the Federal Council of Churches and to authorize its general board of missions to co-operate with boards of other denominations.

With the increasing recognition by the church of its corporate responsibility there comes a more uplifting and inspiring purpose. Not upon the dead issues of creed and dogma and denominationalism is now put the emphasis of the churches. Even more distinctly and more universally than the cry for unity comes the motive that shall direct that action. The church of Christ is again putting the emphasis where the great Master put it—upon the kingdom. And not only where Christ put it but in the manner in which he placed it.

For ideas of the kingdom have varied widely and have, for a long period, been wholly omitted from ecclesiastical discussion. It is only in recent years that the thought has become of such supreme importance. You cannot run through any religious page without finding evidence of this emphasis. Pulpit and religious press seem most eloquent and most tremendously in earnest when using this theme. And their point of view is enormously broadened from any narrow conception of previous years. The Kingdom, as presented by the teachers of the hour, is no narrow and traditional thing. Inquiry and suggestion rather than dogma is the spirit of approach, and the living breathing, pulsing heart of the whole matter is a vast enthusiasm for humanity that makes an appeal to us that no doctrine or creed or sectarian formality could ever make.

And the reason for this crystalization, centralization of the church is not far to seek. An exceedingly bitter cry comes from without. The organization and unification of the forces without the church demands a like consolidation of the forces within. A vaster obligation than ever now rests upon the church. Religious ideals are in process of disintegration. Industrial and commercial life is robbing the church of its power and influence. The American home and the American Sabbath are suffering a fearsome invasion of worldness. Our national life begun in a search for freedom to worship God, is more and more retreating into the freedom to worship anything and everything ungodlike. The awakening conscience of the church is a natural and spontaneous response to this demand. Our leaders feel that the only formidable restistance to such an enemy is a solid front, bearing aloft the beautiful prayer on the Mount as the standard.

All of this and more is readily gathered from pulpit and press. It is not so easy to gather and sift the ideas which center about woman's part in this movement. The subject has received less popular and less uniform treatment than any of the others referred to in this paper.

At first glance it would seem that the women of the church were bearing even more than their share of this burden of responsibility. But a deeper look lays bear several things that would seem to interfere somewhat with woman's perfect co-operation in this great work. In the first place, the movement is purely democratic in its nature and scope, and women are not naturally democractic. Class pride and class distinction are far more peculiar to woman than to man. Women alone are said to be responsible for the democratization of social intercourse, and women have not yet risen to the full measure of their responsibility in that direction. Social barriers most carefully constructed and most rigidly maintained outside the church doors can not be wholly ignored inside the church. Nor can the slogan which has hitherto united church women into such splendid organizations for home and foreign missions be instantly abandoned even though slogans as well as ideas need to be frequently enlarged. A little more than a century ago conservative, self-centered England changed its watchword of "England for Christ" to "The world for Christ" and, under this banner fifty thousand native and foreign recruits now march from this center alone.

"Woman's work for women is a watchword that has carried many a dauntless soul into the black horror of city slums and gutters, and the more nameless horrors of oriental harem. By it women have accomplished what no men could do. All honor is theirs from all sources for the task so splendidly performed. But the signs of the times all point toward a change in the nature of woman's participation in this work of Christianizing the world. The old lines of separation between men's work and women's work and woman's are disappearing. Western ideas are rapidly taking possession of the east. In the foreign field work once distinctively womans is not now so differentiated. There is a growing feeling that women can now do greater work by identifying themselves with the work of the whole. This growing corporate responsibility develops a natural tendency to discourage the multiplication of organizations. This new emphasis upon unity, co-operation, makes it seem inconsistent and confusing that the double demand for support of women's and of men's associations should still be made to the churches. It may be heresy to suggest that the work of Women's Boards as separate and independent has been accomplished; that better results will follow when even the slight rivalry which exists between these organizations and the regular societies is made impossible. Divided gifts, diverted funds, should no longer confuse and confound the supreme significance. Economy and efficiency demand a single regular channel for the undivided effort of the whole force. Any sort of a division with that force weakens its testimony as well as the total impression made by its numbers.

Gathering together all these impressions from many sources, considering the spirit of service and of sacrifice that has ever characterized woman's work, her ever-enlarging point of view, the great demand from without and the greater movement from within the church, it is evident that the next step forward of church women is simply to fall into line, twelve million strong, contributing their experience, their much needed angle of vision, their intuitive faculty as well as their organizing unifying ability to the greater union of the forces. Through representation upon the great governing and directing bodies of the church, women will work shoulder to shoulder with men, sharing the burden of responsibility and the joy of service.

The uplifting inspiring, spiritualizing ideal which is taking such world-wide possession of Christian workers invites woman to a larger service, and opens her eyes to a larger vision. Her old watchword is not big enough for the new marching orders. The old slogan of "Women for Women" is ready to make way for the loftier standard, "Men, Women, All of Us, For the Kingdom."

WASTEFUL METHODS IN WOMEN'S WORK.

Mrs. Robert McMurphey.

(A paper read at the Annual Meeting of the Oregon Congregational Conference at Salem.)

I am inclined to take issue with the wording of the subject assigned to me—"Wasteful Methods in Woman's Work"—and you will see why, later.

When asked to present this topic, I said to my pastor, "Will I have time to prepare for it?" and thought to myself, "Of what value to the conference will be the opinions of one who has no time to prepare, or to do any reading upon this, or any other, subject, in particular.

Then came the second thought—"Why have I no time to do this little thing when my pastor asks me? Why have I not the leisure to read to some purpose, especially when I enjoy reading? There must be a reason. Is it possible that it is because I have no method, or am not sufficinently methodical about my work, at home and in my church?" Surely there are people enough in the world to do the world's work, if they would as individuals, as churches, as clubs and societies, conventions and conferences, use method, and not wasteful ways—sometimes very roundabout ones—to accomplish their purposes. If this is true, then it is worth talking about, worth bringing to the attention of others, in this day when conservation is being so much talked about,—conservation of our forests, conservation of our water-power, conservation of human life and health, and resources of every sort. Why not conservation of woman power? And so I am here, not to tell

you anything, but simply to ask you some questions and to start you to thinking, as this subject has started me to thinking.

"Wasteful Methods in Woman's Work," is that good wording? If we had method would we be wasteful? Do we not have too many conventions and conferences, too many clubs and societies when less would serve the same purpose and cover the same ground? In the smaller churches where practically the same people must belong to both, why must we have both a missionary and an aid society with separate sets of officers and committees and more time taken to attend meetings, when by proper planning one could do the work of both? Why should a woman go to the aid society meetings and sew and tack comforts for approximately ten cents for the afternoon, while she hires a seamstress to do her own sewing at home for at least twenty or twenty-five cents an hour? Would it not be far better for her to put her hand in her pocketbook and pay her share of the aid society work, that she might use that time, if not in doing her own sewing, then in reading, or in recreation or social commingling with some of the church people who are ill or discouraged and need her sympathy? The meetings together are of value, but why use wasteful ways instead of method? Why should a woman sometimes feel so starved and cheated because of lack of time to read, or to keep up the little social courtesies which really mean much?

Is it because of lack of system, or is it perhaps because of false standards of living? It is wastefulness of human energy and lack of simplicity somewhere, certainly.

Could we not do far better and be far more useful to our families, to our churches, our friends and the community at large if we should think, and think to some purpose along this line? In our homes, for instance, when we are about our daily housework, let us see how much we can put away, give away or throw away to save dusting; when we are going into another room or upstairs, look about to see what can be carried on that trip, to save woman power.

In church work there may be some excuse for waste of human energy by women in the fact that many of them have no income, however truly they have earned it, and can not do as men can, and go down in their pockets as men can for their contributions, but a woman may go to the pantry and take therefrom fifty cents' worth of eggs, flour, sugar and baking powder, and by the labor of her hands, the use of perhaps an hour's time and the consumption of some of the family fuel produce a cake which the aid society may sell for sixty cents for the benefit of the church. Would not the kingdom of God be further advanced if she could put her hand in her pocketbook and take out and contribute the sixty cents in a happy spirit, and then use her time in visiting the sick or needy or in caring for her own family?

Far too often her children are neglected that she may serve at the church supper, or sell candy at the bazar.

The man does not so neglect his business for the church, and often when he attends to his business, and thereby provides for his family, and also the means for the support of the church, he is serving to better purpose than the woman before mentioned, though perhaps not always in a more acceptable spirit. This leads me to another thought. Are we serving the church or are we serving the Kingdom, and is this not truly the heart of the wohle matter?

When we decide which we will do will that not show us, as Jesus showed Martha and Mary, which is the better part, being cumbered with much serving, or sitting at the Master's feet, and learning of Him?

You will see that instead of going to either extreme I am taking the middle ground when I say that when we clearly see the better way, by the judicious combination of thinking and serving, we will arrive at the "times" which Bishop Potter says are "waiting for men who shall serve and not merely inquire, strive and not merely investigate, give to their age and their kind, not so much learning in bulk as wisdom in action, great doing as the only true fruitage of great thinking; the consecration to the uplifting of one's fellowmen of one's best, rather than the conserving, by mere culture, of one's self."

Eliminate, therefore, the unnecessary things, that you may serve the better.

"Hew to the line, let the chips fall where they may."

Note.—The foregoing paper, while seeming to meet the approval of many, was objected to by a few who thought that I was criticising those who apparently are obliged to earn their church money in this way. Decidedly, not so,—I am speaking out of the fulness of my heart as the mother of six children, and the descendant of a pioneer mother, grandmother and greatgrandmother who had to earn their church money in the old way, and after generations of hardship, I am sure we all wish to look for a better way if it is to be found. Perhaps, also, I have said too little about the value of meetings of the women of the church, which I think are really necessary, and which it can be planned to adjust to the new regime.

DEDICATION AT RIVERSIDE.

William Norris Burr.

On the dedication tablet of the new First Congregational Church building of Riverside these words are inscribed:

"Dedicated to the glory of God and the service of man."

"What doth the Lord require of thee but to deal justly, love mercy, and to walk humbly with thy God."

Thus this noble building which the Congregationalists of Riverside have just opened in formal dedication speaks to all passers-by of man's solemn obligations to God and fellowmen. Often the apologetic of Ruskin concerning the "gorgeous building and wild blazonry of the shrine of St. Mark's" comes to mind as one stands before some of the great new churches that have been builded in these later years in California's sunny Southland. Says this "educator of the public taste," this "creator of a new class of literature—the literature of art:"

"Shall we not look with changed temper down the long perspective of St. Mark's Place towards the sevenfold gates and glowing domes of its temple, when we know with what solemn purpose the shafts of it were lifted above the pavement of the populous square? Men met there from all countries of the earth, for traffic or for pleasure; but, above the crowd swaying forever to and fro in the restlessness of avarice or thirst of delight, was seen perpetually the glory of the temple, attesting to them, whether they would hear or whether they would forbear, that there was one treasure which the merchant men might buy without a price, and one delight better than all others, in the word and the statutes of God. Not in the wantonness of wealth, nor in vain ministry to the desire of the eyes or the pride of life, were those marbles hewn into transparent strength, and those arches arrayed in the colors of the iris. There is a message written in the dyes of them."

And the message of Riverside's magnificent new temple is spoken from the dedication tablet, and from the cornerstone which bears this inscription:

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

The building is a twentieth-century Protestant contribution to the "mission" style of architecture. The main floor plan is after the cathedral form of the cross, the large auditorium and the Sunday-school assembly room forming the main standard, and class-rooms, rest-rooms, and the chapel forming the cross arms. Below is "Pilgrim Hall," as the great banquet room has been named. Its accompanying kitchen is splendidly equipped for this department of service. In all, about forty rooms are found beneath the roof of this great building, making it possible to house here a

convention of thousands. It has been remarked that the Riverside church is now amply provided with accommdations for a convention with demands as varied as those of the National Council. Provision has been made, too, for out-door sessions, with an out-door pulpit. Here services may be held on hot midsummer evenings and here, too, some of the social functions of the church may be pleasantly and profitably cared for.

The heating arrangements are perfect in their working, an underground tunnel connected with the famous Glenwood Mission Inn being the hiding-place of pipes which supply the church from the heating resources of the Inn. The same engineer manages the heat for both buildings.

The lighting system is one to be commended—reflected light from powerful electric lamps, none of which are visible, supplying this need.

And the Riverside people are to be congratulated on the fact that they have no "acoustic problem" to wrestle with. The great auditorium carries the spoken message to its most distant corner, to the comfort of all listeners.

The services of dedication were held on Sunday, January 25; but supplementary to the Sunday services were others which had place in the dedication program.

On the preceding Monday evening fourteen hundred people listened to a splendid rendition of Handel's "Messiah," by choice soloists and a chorus of one hundred and thirty voices. The admission was by ticket, but was "without money and without price." Thus was the building dedicated to **Praise.** On Thursday evening a great union prayer-meeting was held in the auditorium of the new church, the other churches of the city gladly rallying to this center. Thus was the new building dedicated to **Prayer.**

On "Dedication Sunday" a large audience gathered at the hour of morning worship. On the platform sat the indefatigable pastor of the Riverside church, Rev. Horace Porter, and with him President Nash, of Pacific Theological Seminary, and Dr. Chas. F. Aked, of the First Congregational Church, San Francisco, who was present by invitation as the preacher of the day. The vested choir of nearly fifty voices furnished an elaborate musical service. It is of interest to note the fact that instead of the customary floral decorations there had been placed on either side of the pulpit veritable Cedars of Lebanon, small trees, box planted and growing, that had been brought from the slopes of Lebanon.

Dr. Aked was at his best, inspired by a great audience of eager listeners. Romans 8:19 gave him the Scripture from which to gather his message: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Or, as it has been rendered: "For all creation, watching eagerly as if with outstretched neck, waits and longs for the manifestation of the sons of God."

"Children of God! Better men and women! All creation is waiting for them eagerly, as with outstretched neck; and it is to help to produce such men and women that this church has been built," said the speaker. "And such sons of God as creation waits for are men who catch the vision of the God-thrilled idealist, and who work out their vision with the wisdom of the high-minded man of affairs. Often such an one must work in the dark. Slowly he gropes to the broadening door. But he knows that every single step he takes is toward the rising sun. His principles are few, but they are square set to all the winds that blow. He knows that this world is not yet ready for the application of those principles to the whole round of human life, but he knows what the world does not know—that these are the principles by which men and women must live. He does not expect the immediate application of his principles to the whole round of human life, but he is glad to apply them as he may, looking out toward God and one far-off divine event toward which the whole creation moves."

The dedication service proper was held at four o'clock in the afternoon, that members of other churches might be in attendance. Dr. Aked preached again, taking for his text John 20:17—the pastor's words to Mary. "Touch me not, for I am not yet ascended unto my Father." "The natural impulse of a loving woman was to cling to the form of the beloved one; but Jesus had a deeper experience in view for Mary, and was teaching her how spirit may commune with spirit, thus leading her through a finer love to a greater light. Then, as a sense of the larger, finer life swept in upon her, he gave her command to 'Go, tell my brethren,' Spiritual discernment and practical service is the real passion of the church." A responsive service of dedication followed the sermon.

The new church building has cost somewhat more than one hundred thousand dollars, and the entire plant, including the parsonage which adjoins the church, is estimated as worth one hundred and fifty thousand dollars. An inebtedness of fifty thousand dollars is being carried by the church. Immediate needs, however, call for about ten thousand dollars, and this sum was nearly covered by the subscriptions made at the morning and afternoon services.

A striking feature of the new building is the Spanish renaissance tower in concrete and stone, which rises one hundred and thirty-five feet high, and is surmounted above that by the cross. Shall not the sight of this **noble,** cross-crowned tower be lifting the thought and purpose of men to the higher levels of service for God and God's battered children?

Pomona, California.

CONCERNING THE NEW TRANSLATION OF THE NEW TESTAMENT.

My dear Mr. Editor: Please allow me to correct a misunderstanding which found its way into The Pacific last week. In an article entitled "By-the-way-remarks" your contributor describes "A new translation of the New Testament" by James Moffatt, D. D., as "the recently published Oxford Colloquial New Testament." If he had said that in his judgment the translation is marred by innumerable instances of language too colloquial, or something of that kind, it would have been legitimate criticism. That happens to be my opinion of the translation, too; but this is neither here nor there. When your contributor invents a title for the book and prints it as though it were the title under which it is published, this is not legitimate criticism. It is misrepresentation.

Your contrbutor makes another mistake. He represents Dr. Moffatt as putting upon the lips of the Risen Christ the words (addressed to the disciples who had been fishing) "Lads, what luck?" Dr. Moffatt has no such reading. The phrase is your contributor's own. Dr. Moffatt's translation of this passage is, to my mind, bad enough. But if it is bad enough, that is good reason why your contributor should not make it worse.

There are magnificent things in Dr. Moffatt's version,

things for which I cannot be sufficiently grateful. There are dreadfully ugly readings in it, readings which I cannot sufficiently deplore. But if we are to condemn Dr. Moffatt, let us condemn him for the things he has done, not for the things your contributor invents or imagines. Dr. Moffatt is a professor in the greatest and grandest educational institution controlled by Congregationalists in the Old World. Let us be fair to him in the pages of the organ of Congregationalists upon the Pacific slope.

Ever sincerely yours,

CHARLES F. AKED.

Among the Churches.

CALIFORNIA.

San Francisco, Bethany.—The new year was opened without a cent of deficit, and with the Church Building Society loan paid in full. At the annual meeting it was voted to celebrate the forty-first anniversary, Feb. 23, by burning the mortgage. The remodeling of the social hall will be completed by that date, and open new lines of activity for the church. Other improvements in the building are being made.

Campbell.—Campbell observed Feb. 1. as an "Every-Body-Go-To-Church Day" with splendid results. The pastor of our church, Geo. E. Atkinson, suggested the plan. The other church was glad to join in. Window cards were placed in the stores. The two pastors made a personal canvass of the town together. Mr. Atkinson wrote six articles for the local and San Jose papers; and the people came! In the M. E. Church the report was, "splendid, 222 out; a sixty per cent gain." In our church the audience was 266, instead of 143. about 75 per cent gain, and the evening was 153 instead of 52, over 100 per cent gain. All told, our attendance practically doubled on that day. The general impression left on the community was well worth while.

Martinez.—The Martinez church, left pastorless at the end of December by the resignation of Rev. Edmund Owens, has been supplied each Sunday since then by the Rev. George H. DeKay of Berkeley, who will continue as permanent supply until a new pastor is secured. On a recent Sunday evening Mr. DeKay delivered an address to a large audience on the topic, "Booze and Business," or the relation of the liquor traffic to financial prosperity. It was a very thorough and convincing setting forth of the waste and destruction of the liquor business, and undoubtedly made many votes for the proposed prohibitory amendment. During the absence of a pastor the mid-week prayer-meeting is sustained by the Senior Endeavor Society, composed of adult members of the church, with good attendance and interest. The three Christian Endeavor Societies of the church—Senior, Young People's, and Junior—will unite in the observance of Christian Endeavor week with several special meetings. The annual church meeting was held on the evening of January 20, preceded by a bountiful supper served by the ladies to the members of the church and their families. Sixty persons or more were present. In the absence of pastor and acting pastor, Prof. Edson D. Hale was chosen as chairman pro tem. Reports for the year from all the organizations connected with the church showed good work done. Officers for the new year were chosen. Please remember in your prayers the Martinez church, that we may be divinely directed in our choice of a pastor, and may be prospered in our work during 1914.

Ontario.—The Bethel Congregational Church of Ontario is not dead, but very much alive and has held its annual meeting recently. It was the best meeting we have had for at least four years, although the past year has been one of trials, disappointments and severe losses in many ways. It was the year of the terrible freeze which stripped many of the people of almost everything they possessed, and inflicted untold losses on all. It came also at a time of the heaviest burdens borne for many years, as we had just built and dedicated our splendid new church and much of the expense was still to be met. And yet it was a well-attended meeting, and the reports were the best read for a long time. All debts for current expenses were met and there was a small balance in the treasury. The apportionment for benevolences was not only met but exceeded by some ten thousand dollars. Through the generosity of a few, and the sacrifices of the many, the benevolences of the entire church for the year amounted to something like $15,000, while all, from the Sunday School to the Ladies' Aid and the Y. P. S. C. E., had helped to carry the heavy load of our current expenses in addition to the pledges made by the different departments. Forty-two new names had been added to the roll of the church, of which twenty-three were on confession of faith; nineteen had been dismissed, leaving us a net gain of twenty-three. Perfect harmony and even enthusiasm seems to reign throughout the church, and the Sunday School, under the devoted leadership of a most capable and intelligent Superintendent, has grown from 140 to nearly 200. And now, with our beautiful, spacious and commodious new edifice, we are praying for that spiritual awakening which shall give all great joy and the power of Newness of Life. With great thanksgiving and courage we go forward to still greater and richer things.

NOTES AND PERSONALS.

The Rev. Chester Ferris, pastor of the Congregational Church at Corona, and Miss Lura Belle Oakey, daughter of the Rev. James Oakey, were united in marriage on the first of January. They were the recipients of many presents. A Corona paper speaks of the work of Mr. Ferris in Corona as follows: "Mr. Ferris has for the past eight years been pastor of the Congregational church, which has during his pastorate made a remarkable growth. He has during this time built the fine church edifice the Congregationalists now have. His friends are many and he has done much for the uplift of Corona in the time he has been here."

The resignation of the Rev. Dr. H. M. Tenney as secretary of the American Board for the Pacific district is to take effect the first of March. We have been allowed to see and to make quotation from letters written by Secretary Barton and Treasurer F. H. Wiggin to Dr. Tenney. Dr Barton said in his letter: "I heard with keen regret your letter read to the Prudential Committee resigning from your connection with the American Board. I hardly know what to say. The reasons which you give seem imperative, and it will be with great reluctance that I bring myself to consent to let you go. I shall hope that the old statement, 'once a missionary always a missionary,' will remain true in your case,

as it does with those who have been in the field. We shall never be content to let you withdraw from our fellowship and friendship, and we hope you will not think of it." Mr. Wiggin, the treasurer of the Board, wrote: "I am much pained by the contemplated change in the Pacific Coast office. Ever since the beginning of your service as district secretary the relations of your department with the treasury have been all that could be desired. I have deeply appreciated the ideal way in which you have conducted the business, and I have never heard a word of adverse criticism from anyone. You have my prayers and my most earnest wishes for your success in the business to which you go."

The Rev. Dr. James D. Eaton, who was one of the Pacific Coast pastors forty years ago, is once more at work on the coast. Dr. Eaton was pastor of the First Congregational Church of Portland from 1872 to 1876, succeeding the Rev. Dr. Atkinson. Later, after a pastorate of five years in New Jersey, he went to Mexico and in 1882 founded for the American Board the new "Northern Mexican Mission," with center at Chihuahua, which was afterwards merged with that at Guadalajara, to form the "Mexico Mission." In December 1912, retiring from the work which he had conducted with marked effectiveness all those years, Dr. and Mrs. Eaton settled in Los Angeles. Asked recently by Dr. Kenngott, who is at the head of the city missionary work in Los Angeles, to take up work among the Mexicans in that city, using the Bethlehem Church as a center, he entered on that work not long ago. On the 11th of January he had the pleasure of receiving into membership ten adults by letter from our churches in Mexico, making twenty-one Mexicans now on the roll. These are being urged to serve as missionaries to their numerous countrymen living in Los Angeles. Pacific Coast people are glad to welcome Dr. and Mrs. Eaton to the coast again. Mrs. Eaton, Miss Gertrude Pratt, before marriage, was a charter member of Dr. Bradford's church at Montclair, New Jersey. While pastor in Portland, Dr. Eaton exchanged with Dr. Bradford. In May 1875 Mr. Eaton and Miss Pratt were united in marriage in San Francisco by Dr. Stone, pastor of the First Congregational Church.

CONFERENCE ON EVANGELISM.

The executive committee of the National Council and the committee on evangelism has recommended to the pastors the holding simultaneously all over the country at certain centers conferences for the quickening of the spirit of a wise and effective evangelism.

To this end a meeting will be held in the chapel of Pacific Theological Seminary in Berkeley next Monday, beginning at 10:30 a. m. and continuing into the afternoon.

The program will be in part as follows:

The Present Situation—A Survey. Superintendent Rathbone.

A Look Ahead: The Inspiration of a Great Vision. The Rev. Dr. Aked.

The Authoritative Message: With Power. A. W. Palmer.

The Efficient Church: A Study of Methods. A. B. Patten.

All Congregational ministers distant not more than 125 miles have been invited to be present. Because of this meeting there will be no meeting next Monday of the ministers of San Francisco and vicinity.

WASHINGTON.

Tacoma Notes.

The Brotherhood of the First Congregational Church, Tacoma, held, January 22, a Mayors' Night. There were present as guests eleven mayors from the leading cities of the state. The speakers were Mayor W. J. Hindley of Spokane, former pastor of Pilgrim Church, who spoke on "The Church as a Social Factor in the City," and Mayor Geo. F. Cotterill, of Seattle, member of Queen Anne Congregational Church, whose subject was, "The Church as a Social Factor in the State." Almost all the mayors predicted that the prohibition amendment would carry the state this fall. One result of the speaking was that one person present, formerly antagonistic to the church, in addressing the Hoboes Union the following Sunday declared he had changed his attitude toward the church. The attendance at the supper was large, and the event properly featured in the daily papers.

The Congregational City Brotherhood will meet Feb. 6th, with Secretary H. C. Herring and President Bushnell, of Pacific University, as speakers. They will both speak at the conference in the afternoon at the same place on "Personal and Pastoral Evangelism," called by the National Council's Committee. Over 75 ministers have been called to this conference.

A PACIFIC COAST RECOMMENDATION.

At the Missionary Conference in Chicago the following recommendations by the Pacific Coast Regional Committee to the Commission on Missions were made:

First: That the A. M. A. take over as an integral part of its work the California Oriental Mission.

Second: That as rapidly as may be possible and wise all the work of the denomination, within the bounds of a conference, be brought under the administration and supervision of that conference in co-operation with the proper national society. That meanwhile all work for foreign-speaking peoples on the Pacific Coast district—German, Norwegian, Swedish, Finnish, Italian, Armenian, Mexican, Indian, Hindu, Japanese, Chinese, as well as all the missionary activities within the district, Home, Foreign, Sunday-school, Church Building, A. M. A., Education, Ministerial Relief, wherever now conducted under the direction of a national society, be also under the co-operative supervision of the State Conference in which the work is situated acting as the administrator of that work.

Third: That the practice of apportioning, collecting and recording from each church, a specially designated sum for each national society, be discouraged by our Pacific Coast conferences as a needless, wearying, confusing and expensive detail and tending to foster division and friction in our national work. That in place of this we urge the apportionment and announcement of a lump sum to each church with arrangement for a statement of the proportion, either national or state as may be determined, in which that sum will be divided for the entire denominational work.

Fourth: That the collection and promotion work of the national societies in the district might be done with greater economy and efficiency if the receipts and accounts for these societies were handled for each state in the offices of that State Conference and literature and circulars to the churches of each state sent out from the State Conference offices, thus giving to the representatives of the national

societies in the district opportunity to do much more in the way of missionary administration and missionary education; and that the proper adjustment for the expense of the same be arranged.

Fifth: That if these things were done, removing the necessity for local financial agents of each society for the gathering of funds from the churches, what to some has seemed the district secretarial congestion that has for years prevailed in certain centers like San Francisco, in which each secretary covered the same ground with the others, in the interest solely of his society, could be broken up, and in its place a more efficient plan be put in operation, by which one or more district secretaries for inspirational and educational purposes representing our national missionay wok could more thoroughly cultivate a smaller territory under a careful plan of distribution, by which the entire district could be uniformly covered.

THE GINGER-CAKE MAN.

"Mollie," called her mamma from the kitchen door.

"Yes'm," answered Mollie from behind the wood-pile, where she was building bark huts for her dolls.

"Come here, dear."

This time Mollie did not answer her mother; but she said, sitting her largest doll, Miss Cynthia Bly, down so hard on a bark bench that she fell over backwards, "I expect, if folk's mothers were little girls, they wouldn't like to be 'coming here' all the time." But Cynthia, who must have been shocked into silence by this very naughty speech, made no reply; and Mollie picked her up and seated her more gently, so that this time she was able to keep her balance.

Presently the call sounded again.

"Mollie, I want you."

"In a minute, mamma," said Mollie, fretfully.

Mollie built up the side walls of another hut, put on the roof, placed her tiniest doll, little Peg, inside, and then, rising slowly, walked toward the house dragging one foot after the other.

Mamma was not in the kitchen, so Mollie went on to the sitting-room, and there she found her sewing by the window.

She did not look up as Mollie entered, or take any notice of her whatever as she came and stood beside her chair.

"What do you want, mamma?" she asked finally, in rather a low voice.

"Nothing, Mollie," she answered, without looking at her.

"But you called me, mamma, and said that you wanted me."

"And so I did, ten or fifteen minutes ago; but I do not want you now."

Now, though Mollie had not cared what her mother wanted her for when she called her, she immediately became very curious, and so she said,—

"Would you mind telling me what you wanted me for, mamma?"

"No," answered her mother, looking up at her this time. "I wanted to give you a ginger-cake man that I baked for you."

"Oh!" cried Mollie, her eyes shining, for dearly she loved ginger-cake men. It was such fun to play with them and then eat them up.

"May I have him, please, mamma?"

"No, Mollie," answered her mother: "I called you twice; and then I gave him to little Jack, who came with some parcels from the store."

"O mamma!" and, with a wail of anguish, Mollie flung herself on the floor, with her head in her mother's lap. "O mamma! mamma why didn't you tell me? I do so love a ginger-cake man!"

"Yes," said mamma, sadly, "I know you do, and that is the reason I made him for you. I did not tell you what I wanted you for because it is right to obey instantly, and not for the sake of the ginger-cake man."

Her mother lifted Mollie into her lap, and smoothed the golden curls tenderly.

"Cynthia," said Mollie an hour later, when she had gone back to her play behind the wood-pile,—and even then there was the sound of tears in her voice,—"O Cynthia! if I had minded mamma when she called, there might have been just the very loveliest ginger-cake man leaning up against your bark bench that you ever saw!"—Tennessee Methodist.

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In an English exchange we see a reference to some activities in "the Church at Mousehole." One would scarcely expect world-wide movements to emanate from such a center as that.

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